





## Christian Secretary.

HARTFORD, FRIDAY, SEPT. 18.

## Hartford Baptist Association.

The Fifty-seventh Anniversary of this body was held with the Baptist church in Turfville, on the 9th and 10th inst. According to a vote of the preceding session, the first hour was spent in prayer. The introductory sermon was then preached by Dr. Raymond, from Isaiah 60: 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." After which the usual collection was taken for the Widows' Fund.

At the call of Dr. W. Bentley, the Association was organized by the choice of Dr. E. Cushman, Moderator, A. M. Smith, Clerk, and L. Lewis, Assistant, and J. W. Dinwiddie, Treasurer.

Brethren G. Robins, D. Ives, and E. A. Parker, were chosen committees to take charge of the widows' fund. By a vote of the Association, the Constitution and Rules of Order were so amended that the officers hold their offices till others are appointed.

The letters from the churches, though measurably barren of notices of special awakenings and large accessions, indicate steadfastness in doctrine, harmony in action, and fervent desires for the revival of religion among us.

Six churches formerly connected with this body, (viz. 1st and 2d Colebrook, Cornwall, Norfolk, Torrington and Warren, have since the last meeting, and in forming the Litchfield Association.

The Circular Letter by Dr. Ives, upon the early religious culture of children, is an able and appropriate document, and well adapted to the present state of the churches.

Wednesday evening Dr. Gates preached from John 3: 16, and was followed with addresses by several of the brethren.

Thursday morning was principally occupied with prayer and exhortation till 10 o'clock, when the closing sermon was preached by Dr. L. Lewis, from Rom. 7: 13.

The Moderator, after an affectionate address, commended the Association to God in prayer, and thus closed a very harmonious and pleasant session of the Hartford Baptist Association.

It is due to the members of the church in Turfville to say, that the delegates were entertained by them with a truly Christian hospitality. May they find their reward in the abundant effusions of the Holy Spirit among them.

The next meeting of the Association, by the decision of the committee to whom it was referred, will be held with the Baptist church in Pleasant Valley, on the 24 Wednesday in September, 1847. Dr. E. Savage is appointed preacher.—Dr. E. Cushman alternate.

## John Foster.

The character of this individual is but little understood in this country, although just at this particular time his writings are attracting considerable attention from various quarters. Foster was a member of the Baptist communion, but his sentiments on many points were widely different from the denomination to which he belonged. He died some four or five years since and his Life and Correspondence have been recently published, and are now the subject of comment by the religious press, reviews, &c. Among all the notices that we have seen respecting him there is none more fair, liberal, and truthful than one from the North British Review copied into Little's Living Age for September 12.

The first and most remarkable trait in Foster's character, which the writer in the Review brings out, is *individuality*. "Foster sits down," he says, "to point, to describe, to analyze himself—his individual soul; yet he does not do this from egotism, or at the impulse of excessive self-esteem; far from it; but because as a meditative recluse, musing the world, he is glad always to run into an enclosure where none can follow or annoy him."

"What is the use or value of communications, says Foster, extending beyond actual communication—of states, republics, kingdoms, empires?" "How can we take interest enough in distant beings of our own sort, to feel anything that deserves to be called universal benevolence? Why did the Supreme Disposer put so many beings in one world, under circumstances which necessarily make them strangers to one another?"

"Views which strongly realize to the mind the vast multitude of mankind, tend to contract benevolence. The mind seems to say, 'What can I do with all this crowd? I cannot keep them in my habitual view; I cannot extend my affections to a thousand millions of persons who know nothing of me, and care nothing about me or each other; I can do them no good, I can derive no good from them; they have all their concerns, and I have mine; if I were this moment annihilated, it would be all the same to them;—there is no connection, no relation, nor sympathy, nor mutual interest between us. I cannot therefore care anything about them; my affections cannot reach beyond these four or five with whom my own personal interests are immediately connected.'"

"Feel this insupportable individuality. Something seems to say, 'Come, come away; I am but a gloomy ghost among the living and the happy.—There is no need of me; I shall never be loved as I wish to be loved, and as I could love. I will converse with my friends in solitude; then they seem to be within my soul; when I am with them they seem to be without it. They do not need the few felicities I could impart; it is not generous to tax their sympathies with my sorrows; and these sorrows have an aspect on myself which no other person can see. I can never become deeply important to any one; and the unsuccessful effort to become so, costs too much in the painful sentiment which the affectionate feel when they return mortified from the fervent attempt to give themselves to some heart which would welcome them with a pathetic warmth.'"

Foster remained single until he reached his thirty-seventh year, up to which period his seclusive habits appeared to grow stronger and stronger, and had not been the fact, that he then married a lady of a similar mind and disposition to his own. He would undoubtedly have ended his days a solitary, melancholy recluse. Previous to his marriage he says, "The last six months I have lived 'a little way out of the town, in a house amidst the fields. However, I hardly ever go out, because I can see so much of the world from my window. I hardly ever what can be called a walk, except merely in the garden adjoining the house." This individuality, this self-confinement, for the purpose of holding converse with his own thoughts, was a prominent cause, undoubtedly, of inducing Foster to embrace the peculiar views which appear in his writings. Had he mingled with society more, become more familiar with the ways of the world, and studied human nature from actual every day experience by mingling with society, he would have formed very different opinions no doubt upon those points on which he differed from his denomination. But

his peculiar habits and manner of thinking, led him to take a different view of some things than the scriptures carefully and profoundly studied will warrant. Still he was an honest and accurate believer in many of the cardinal truths of revelation. In the language of the Reviewer, "Foster believed, as superior natures in an upper world believe; and he on earth, doubted, just where they, in heaven, veil their faces with their wings."

After his marriage his feelings evidently underwent a social change and he occasionally spoke of the beauties of nature; of delightful walks, and the pleasure he derived from the society of his friends; but his peculiar habits of thinking never forsook him. Domestic afflictions, however, produced a powerful effect upon his mind and led him into a train of speculative reflections. After the death of his wife he indulged himself in strange like the following:

"Can it be—how is it—what is it—that we are not inhabitants of the same world—their reach has to think of the other as in a perfectly different economy of existence? Whither is she gone—in what manner does she consciously realize to herself the astonishing change—how does she look at herself as no longer inhabiting a mortal tabernacle—in what manner does she recollect her state as only a few weeks since—in what manner does she still think, and feel, and act, and communicate with other spiritual beings—what manner of vision has she of God and the Saviour of the world—how does she review and estimate the course of discipline through which she had been prepared for the happy state where she finds herself—in what manner does she look back on death, which she has so often contemplated, and does she yet understand the nature of a phenomenon so awfully mysterious to the view of mortals? How does she remember and feel respecting us, respecting me? Is she associated with the spirits of her departed son, and two children who died in infancy? Does she indulge with delight a confident anticipation that she will, after a while, be added to her society? If she should think of it as, with respect to some of us, many years, possibly, before such an event, does that appear a long time in prospect, or has she begun to account of duration according to the great laws of eternity? Earnest imaginings and questionings like these arise without end; and still, still, there is no answer, no revelation. The mind comes again and again up close to the thick black veil; but there is no perforation, no glimpse. She that loved me, and I trust loves me still, will not, cannot, must not answer me. I can only imagine her to say, 'Come and see; serve our God so that you shall come and share, at no distant time.'"

We have neither time nor space to enter into a particular expose of Foster's views and feelings, the few brief extracts above will give the reader a pretty correct idea of the leading traits in his character. Had he attached more importance to the teachings of the Bible and less to his own judgment, it would have been better for him; but by permitting his capacious imagination to control his religious views he wandered from the narrow path of truth into the broad fields of doubt and error, yet such was his regard for the truth, and so strong the evidence in favor of the inspiration of the Bible, that he never abandoned a firm, general belief in the sacred scriptures. His reviewer well describes the religious course of Foster by the following comparison.

"Nor was Foster's mood (if we are free to speak of it without reserve) that of more happily constituted Christian minds. Devout as he was, and eminently serious and energetic too, as to his settled belief—his morbid instinct, and his gloomy imagination, stood between him and that 'light and peace' which, notwithstanding the state of the world, belongs to, and distinguishes, the genuine Christian temper. Paul, assuredly, was as much alive, as a good man ought to be, to the condition of his fellow-men; nor was he, either in a mystical, or in a secular sense, of an abstracted and insensitive temper; and yet his epistles do not contain a line indicative of a mood of mind resembling Foster's. One feels, even when not able to detect the sophism precisely, that there is, and must be, a capital fallacy somewhere, in his line of reasoning; and that must be, for the whole tenor of his writings implies the very contrary to his conclusions. If space permitted we could exemplify this discordance in several remarkable instances. A fellow traveler, sometimes, who has unluckily changed to get off the road, is seen making great strides in the right direction; but yet ever ground so rigidly and impracticable, that though he does keep abreast of the company, one expects to see him fall exhausted at every step. Such a feeling attends the perusal of Foster's letters."

It is not at all surprising that a mind constituted like Foster's should reject the plain Bible doctrine of the eternity of future punishment—the only wonder is that such a mind, allowed to wander and speculate in false theories like his, should ever retain so large a share of truth as it actually did. Foster never pretended that the Bible taught the doctrine of the final salvation of the whole world, but reasoning from what is termed the moral argument he rejected the doctrine of endless punishment. The Universalists have raised a shout of triumph over this, and used it to the best possible advantage for furthering the doctrine of Universalism. This is no more than we expected; and no more than a party which lacks scripture to prove its doctrines true, had a perfect right to do. But what does it prove. Not that the Bible teaches Universalism; certainly not; for the same truths remain in that book now that were found there before John Foster was born, and there they will remain, till he, together with the rest of mankind, shall stand before the judgment seat of Christ, to be judged according to the deeds done in the body. If the religious opinions of Foster prove anything, they only prove that human reason however strong and powerful it may be, is but a frail guide in matters pertaining to the salvation of the soul; and that our only safety is in a strict adherence to the plain and simple teachings of the gospel.

## Advantages of Baptismal Regeneration.

"Take away the *Altar* from the Church, and you make it a Parian meeting-house. Take away Regeneration from Baptism, and you reduce it to the absurdities of modern revivalism. Take away the Church's right to dogmatize—to be the interpreter of Holy Scripture—to be the authoritative teacher and guide of souls, and you let in the whole train of abominations that attend upon the Protestant apostasy of private judgment."

Let our readers suppose the above extract is from a Roman Catholic publication, we would inform them that it is copied, verbatim, from the last number of the *Calendar*, a weekly paper devoted to the interests of the Protestant Episcopal Church in Connecticut. Who the writer of the article is from which the quotation is made, we do not know; he signs himself "A Catholic," and for aught we know to the contrary, may be one of those "Jesuits in disguise" to whom allusion is made in his communication. But let him be who he may, he has frankly admitted a fact of some importance, which the editor has endorsed by admitting it in his editorial columns without note or comment. "Take away Regeneration from Baptism," he says, "and you reduce us to the absurdities of modern revivalism." The wisest novice in the Baptist church knows that Episcopacy, like Romanism, is dependent for its existence upon infant baptism; and hence

it is under the necessity of attributing to this ordinance some peculiar merit—something which shall supply the place of the gospel terms of admission to the church. Regeneration is just the thing, it being a very easy way of making church members. The sprinkling of a few drops of water upon an infant's forehead by the priest, who afterwards thanks God "that this child is regenerate," has been the means, no doubt, of quieting in after life, the consciences of thousands and of inducing them to live on as Paul did up to the time of his conversion, "after the strictest sect a Pharisee." Take away this practice from the Protestant Episcopal church and it falls; or, in the words of the writer quoted above, they are "reduced to the absurdities of modern revivalism."

Here then, according to the showing of the Episcopal paper of Connecticut, is the foundation upon which their church rests; a method which is treated as an absurdity by the paper in question; but, absurd as it may be in their eyes, there is no alternative left after baptismal regeneration is removed. Had this dogma never been invented, the Papal church, and her legitimate daughters, could never have existed; for the church would have been under the necessity of relying upon the same means that modern revivalism does to fill her communion. It is this monster which makes the world the church and the church the world; that sustains all the religious establishments in Christendom; which in Germany and in other countries for aught we know, compels prostitutes to submit to confirmation before they can obtain licenses to keep houses of ill-fame. It is this, and the assumed right of the church to dogmatize, that has led millions, we fear, to take up with a religion which fails to purify the heart and make men fit subjects for immortality and eternal life.

This great error, which had its origin, we doubt not, from beneath, must be eradicated before pure and undefiled religion can flourish as it did in the days of the apostles—for unconverted men nowadays can wrap themselves in the mantle of baptismal regeneration and bid defiance to the threatenings of the Law, and to the appeals of the gospel to turn and live. The religious world, to a great extent, have been accustomed to look upon this ceremony as a *hermeneutic*; but if it could be viewed in all its hideous aspects—if the millions who have been deceived by it, and thereby led to trust in something short of a genuine, scriptural change of heart could be brought to view the subject in its true light, infant sprinkling and baptismal regeneration would cease to be acknowledged as a thing of divine authority.

We like frank, open-hearted men; and we thank the writer in the *Calendar*, who is one of this class, for his ingenuities; we thank him for frankly admitting that one Punitarian, in his opinion, is doing more to injure "the Church" than ten Romanizers; we thank him for declaring that the Protestant notion of private judgment is an abomination. We know where to find such men.

## Peace.

Dr. Sharp, of Boston, who furnished the Christian Watchman with the following documents, expresses a hope that they will be copied into all other religious newspapers, and that the Address be read at the meetings of the respective Associations, and such order or resolutions taken upon it, as may in the estimation of pastors and delegates best promote and perpetuate universal peace. The subject of Peace has not received that attention from our religious bodies which its vast importance demands. Were as decided an expression of the churches obtained against war as there has already been against intemperance, it would produce a very beneficial effect on the cause of peace.

BRADFORD, Yorkshire, July 17, 1846.

MY DEAR BROTHER,—As one of the Secretaries of the West Riding Baptist Association, I am requested to forward the enclosed memorial to the Baptist churches of the United States; and I have great pleasure in committing it to your charge, requesting, as a favor, that you will lay it before your brethren at the earliest convenience.

Happily "the rumors of war" have died away since the memorial was unanimously adopted by the messengers and ministers of the two Associations, and in the presence of one or two thousand friends from Yorkshire and Lancashire.

The Baptists of this country feel that war between England and America would be an enormous crime in the sight of God, and a foul blot on our common Christianity. They are convinced, also, that the Christians of both countries can bring such an amount of moral influence to bear upon their respective governments as shall compel them to settle any differences that may arise hereafter by more rational instruments than the bayonet or the cannon. May the God of peace give us peace by all means, and through all future times!

Wishing you, my dear brother, the best of blessings, and continued success in your work, I remain yours affectionately,

THOMAS POTTERER.

Rev. Dr. Sharp, Boston.

To the Baptist Churches of the United States of America, from the West Riding of Yorkshire and Lancashire and Cheshire Association of Baptist Churches, at their Annual Meeting held at Bradford, June 1st, 2d and 3d, 1846.

DEAR BRETHREN,—The rumors of war between our respective nations, which have lately occupied the public mind, have led us, as we feel persuaded they have led you, to pray earnestly that so terrible an evil may be averted. We hope that there is no little probability of its occurrence, but in the present state of suspense we feel it important to use every means to preserve peace. As brethren in Christ we may exercise a reciprocal influence on each other, which, by the blessing of God, may tend greatly to this end. For this purpose we express to you our increased resolve to cultivate in our respective spheres an intimate feeling of brotherhood between the two nations, and to discountenance every appearance of national jealousy and ill will. One in language and descent—one in love for the pure word of God—one in efforts to spread the gospel—one in our profession to set a high example to the nations, shall we so far forget our origin, our oneness in Christ, our high calling, our vast responsibilities, and above all, the honor of our God, as not to use all available means to avert the guilt and evil of an appeal to arms, and to promote an equitable adjustment of all differences which may arise between the two nations?

The results of War between them, both as to the interests of Time and Eternity, will be dreadful, and we hope that by thus expressing our feelings, and requesting from you a reciprocation of them, we may contribute, in some degree, to the preservation of a happy Peace. Wishing you all temporal and spiritual prosperity, we are, dear brethren,

Yours in the fellowship of Christian love.

(Signed on behalf of the associated churches.)

JAMES ACWORTH, A. M.

WILLIAM FITS-EV. BURCHELL, Moderators.

## From the New York Tribune.

## American Board of Missions.

FIRST DAY.—Evening Session.—On Tuesday evening, the Annual Session was delivered by Rev. Dr. HAWES of Hartford. The speaker commenced by saying that the American Board was formed thirty-six years ago in the parlor of a clergyman of Connecticut, by five men, three from Massachusetts and two from Connecticut, one of whom still survives. He spoke of the difficulties they had to encounter, and the lack of means; and asked attention while he reviewed the past history of the Board. First: The enlargement of the field of Missions.—Once but few places were open for Missionary labor, and many of the Missions established by the London Society were nearly extinct; our own missionaries were driven away from Hindostan, &c. This was thirty-three years ago last February, but how changed! China, Hindostan, the Islands of the Pacific, Australasia, Africa, are open, and even Turkey by a late decree of the Sultan being religiously revolutionized. There are now no less than 500,000,000 of souls accessible to us. The other points treated of in the discourse were the increase of Missionary spirit; the wise and able manner in which the affairs of the Board have been conducted; the succession of able and faithful missionaries, &c.

SECOND DAY.—On Wednesday, letters were read from Hon. Theodore Frelinghuysen, President of the Board, and from several of the Corporate Members, giving reasons for their non-attendance. Reports of the condition of the Missions beyond the sea, and of the condition of the Missions among the North American Indians were read. [These were interesting documents, containing a great amount of minute and valuable information; but it was found impossible to condense them sufficiently to insert in the paper. They have been published in pamphlet form by the Board.]

The Report of the Prudential Committee concerning children of Missionaries sent to this country to be educated was read. The idea of sending such children here was first started by a letter from the Missionaries at Ceylon, dated October, 1822, and further urged in 1840. A plan of compromise was then proposed by the Committee, and submitted to the Board, being a virtual adoption of the views of the Ceylon Missionaries. This plan was adopted. The Committee also expressed its belief that the plan of a *Special Committee* to attend to the education of these children, was not practicable, neither did they think it expedient to establish a *Special Fund* for this purpose, and maintained that the present system is the best.

The reading of this Report was followed by Mr. SPALDING, the missionary who wrote the first letter from Ceylon in 1822. He was pleased with the Report. We had law before, but the close of this Report savors also of gospel. He was not in favor of a seminary—there was no paternal character in such an institution. He could not be satisfied unless he were sure his children would be treated as he would treat them. The project also localizes the matter too much, and prevents a general creation of sympathy in behalf of the missions which would otherwise be called out by these children.

Still further discussion was had on this subject between Rev. Dr. SCUDDER, Mr. WARD of the Madras Mission, Mr. SMITH of Syria, and other gentlemen. All, however, seemed pretty nearly to agree.

AFTERNOON SESSION.—The discussion on this Report still continued, and ended by the unanimous acceptance of the Report. Rev. Mr. EWING brought up the subject of a wider diffusion of missionary intelligence. Judge GARLAND of Pa. spoke of the falling off in the circulation of the *Herald* and *Dayspring*.

The speakers occupied the time in endeavoring to point out the causes of the decrease in the circulation of the *Herald* and *Dayspring*, and the remedy therefor; but owing to the length of the discussion we cannot make room for even a synopsis of the remarks. Adjourned until evening.

SECOND DAY.—Evening.—Dr. HAWES repeated in the North Church the discourse he delivered on Tuesday evening. At the business session in Center Church several Anti-Slavery memorials were referred to a Select Committee. Also several memorials on the subject of polygamy, stating certain rumors of its toleration in the Mission Churches, &c. Dr. Green replied substantially that the Board had never been called to act—that the Prudential Committee had never decided upon the propriety of admitting members involved in the sin, and that so far as he or the secretaries knew, only one case had occurred in which a polygamist had been received into the churches, and then on the responsibility of the Mission, and not of the Board, the case being that of an old man with two aged wives, with whom he contracted marriage in his youth. Subject was referred to the Committee on Anti-Slavery memorials.

The discussion postponed in the afternoon was then renewed, and continued by Dr. STOW, Rev. Mr. THOMPSON, of New York, who paid a high compliment to the course of some of the secular press, in the Oregon controversy, and by Dr. BACON and Rev. Mr. TRAIL.

THIRD DAY.—Rev. Dr. ANDERSON presented a statement of the progress of Missions. In Greece great excitement had been produced by the course of Rev. Mr. KING, and fears were apprehended for his personal safety. A letter just received, (which was read by Dr. A.) stated that on the 23d of June he proceeded in an Austrian steamer, from Athens to Serræ, to attend his trial before the Court of Appeals, for publishing a work composed of extracts from the ancient fathers of the Greek Church, condemning the worship of the Virgin Mary. As he could demand the postponement of his trial, he did so, and returned to Athens. His friends there, however, did not consider his life secure from the attacks of his enemies—he remained in his house with gates barred, while it was known that numbers had determined upon his death whenever he should venture abroad.

In this juncture, he wrote to the Prime Minister, stating the circumstances in which he was placed, and requesting to know whether as keeper of the books and seal of the U. S. Consulate at Athens—he having been left in his possession—he could expect protection? At the date of the letter no answer had been received to this inquiry; but Sir Edmund Lyons, British Minister, had offered Mr. King the protection of his Government. In Constantinople the Evangelical Armenians, having been driven from their church, have established independent churches as the only alternative. The recent encouraging revival in the Nestorian Mission, has already resulted in about 130 hopeful conversions, in numerous villages, and the work is yet in progress. Encouraging facts were presented from the

missions in India, the Sandwich Islands, and among the Western Indians. Among the Choctaws, especially, great progress had been made during the year. The number of converts had been 218, making the whole number of church members, at the Choctaw Mission, 700. Rev. Mr. GLEASON, formerly a missionary there, gave a very vivid and interesting account of a recent visit to his former people.

After the presentation of several Reports from the Committees on the Annual Report, the meeting adjourned. Buffalo had been designated as the place of the next annual meeting, and Rev. Dr. Magie appointed to deliver the annual discourse. Dr. Ferris of New York, being his alternate. In the afternoon the Sacrament was administered to crowded assemblies in the North and Center Churches. In the evening large audiences were addressed in both Churches, in the North by Rev. Drs. Beman and Parker, and by Messrs. Ward and Halliday, Missionaries, in the Center, by Drs. Hopkins and Stowe, and Rev. L. Spaulding. In the Center Church, after prayer by Rev. Mr. Yale, portions of the Annual Report were read by Rev. Mr. Armstrong, and the vast audience was addressed by President Hopkins, of Williams College.

## For the Christian Secretary.

## Oncken's Request.

This well-known and beloved brother, sent an earnest request some months since, for aid in stereotyping Pengilly's Scripture Guide to Baptism. The first edition of Pengilly had been exhausted for some time, and a second was loudly called for. He states that "many instances of the great usefulness of this pamphlet have come under our notice, and we are most anxious that the truth on this important ordinance of our Lord should be spread as far as possible." The expense of stereotyping the work, according to his letter, would not cost more than ninety dollars! Shall not the request of this devoted brother be complied with?

In the same letter he mentions that a wide door has been opened in Holland. "The Lord has given us in brother Feisser, formerly minister in the Dutch Reformed Church, a dear and competent fellow-laborer, and we are most desirous to have one or two good denominational tracts out in Dutch as early as possible. One hundred dollars would suffice."

As a German colporteur has been recently appointed in Ohio, we feel constrained for want of denominational tracts and books in the German language. The emigrants from Germany into the United States, within the last twenty years, and their children who are born in this country, and who speak the German language, exceed one million five hundred thousand. The Germans in Ohio are estimated at three hundred thousand. The question is repeatedly asked, "Has the American Baptist Publication Society any German books or German tracts?" and we are reluctantly compelled to answer in the negative. Other denominations are making vigorous efforts among the Germans, and shall the Baptists slumber?

We have received about seventy dollars in response to the request of Oncken, for stereotyping Pengilly's Guide in German. Another set of stereotype plates might be cast at the same time for our use, if our friends will aid us by speedy contributions for this purpose. We should then have one valuable work revised by Oncken himself, to circulate among the German population of the United States.

We need, at once, twenty dollars to complete the ninety dollars asked for by Oncken for stereotyping Pengilly; ninety dollars to procure at the same time a set of stereotype plates of Pengilly for the Society;—and one hundred dollars asked for by Oncken to circulate denominational tracts in Holland, total \$210. The sum is not large, and we hope that each Baptist interested in the accomplishment of the objects named, will, without waiting to be called upon by an agent, enclose his donation in a letter, directed to our assistant treasurer, "R. R. Loxley, 31 North Sixth St., Phila."

Donations received by the 12th of October, should be acknowledged in the next Quarterly Record, issued by the American Baptist Publication Society.

THOS. S. MALCOM, Cor. Sec.

## Extent of Primitive Dioceses.

The "Episcopal Recorder" of last week, furnishes a critique on a pamphlet, by Bishop Whittingham, of Maryland, on the extent of primitive dioceses. The "Recorder" says—"The subject is one of rising interest on both sides of the Atlantic, and destined, we doubt not, to attract to itself much more earnest thought and prayerful inquiry than it has ever yet received." We have no doubt of it. This question is but one of the many which must pass under a strict, and we trust, a faithful and prayerful examination. The claims of prelatry must be tested. It must be seen whether it stands on Scripture or upon tradition. The extent of primitive dioceses, if once satisfactorily determined, will furnish a strong argument either for or against prelatry. We hope that the primitive dioceses will not be looked for in the age of Augustine, of Jerome, of Cyril, of Athanasius, or even of Clement Romanus and Ignatius. These are not sufficiently primitive, even though they are, and all, had borne testimony to the existence of prelatical dioceses in their day, and had accurately defined their extent. It will be necessary to go back to the days of Paul and his co-workers. And the inquiry need not be a very protracted one, if confined to the writings of the great Apostle to the Gentiles and his inspired contemporaries, or even to those who were not inspired, if such can be found. We shall watch with interest the progress of inquiry on this subject, and hope that it may lead to such a result as a friend of truth could desire.—*Chr. Chronicle*.

## Conn. Literary Institution.

MESSRS. BURN & SMITH.—Allow me to express my high gratification on learning the fact that the "Board of the Conn. Literary Institution" at Suffield have secured the services of our highly respected brother and sister Townsend of this city, as Steward and Matron of that flourishing school. Parents and guardians of youth need not now hesitate to send their sons and daughters and wards to this seminary for instruction. The high standing of the Faculty, and the superior qualifications of the Steward and Matron, connected with the finishing of the new and commodious building, and the improvements made in the other buildings and the grounds belonging to the Institution, all tend greatly to elevate this seat of learning to meet the wishes of its most enlightened and devoted friends.

Knowing the solicitude which a parent feels for the moral, health and comfort of his children when sent abroad at a tender age for the purpose of in-

tellectual culture, I am satisfied those who are desirous of sending children abroad for education, will feel grateful to learn that the department of Steward and matron is so satisfactorily filled in the Conn. Literary Institution.

The mature age, and long experience, and intelligent Christian character and parental kindness of Mr. and Mrs. Townsend, are the best pledges of their success in their present responsible field of effort.

## A FATHER.

## Loss of the U. S. Brig of War Truxton.

The *Mobile Herald* of Sept. 6, contains the particulars of the total loss of the U. S. Brig of War, Truxton, and the capture of the entire crew, with the exception of two Lieutenants and nineteen men. It appears that Capt. Carpenter wishing to get the Brig under shore in order to protect his boats while obtaining provisions, employed a Scotchman he had taken out of a Mexican prize to pilot him in. Whether the Scotchman was acquainted with the shoals or not is not known, but he succeeded in running the Brig on the bar of Tuxpan river, which lies about 130 miles North of Vera Cruz.

Two days after she struck, the crew with the exception of the two Lieutenants and nineteen men, went ashore and surrendered themselves to the Mexican commandant. They were hospitably received, entertained with a ball, and left the next day with a guard of four men for Tampico, about 100 miles further North. There were about 60 of the officers and crew who landed. Those remaining on the wreck, left in a boat and succeeded in capturing a Mexican schooner, in which they sailed for the squadron, off Point Antonio, which they reached on the 19th ult. As soon as the news reached the fleet, the Princeton left for the wreck, which on reaching, she fired and burnt, finding it impossible to get her off.

Intelligence at New Orleans Sept. 5th, brought by the steamship McKim, states that a fatal riot occurred among a company of Irish volunteers and some others, on the night of the 31st, at an encampment opposite Barita. Guns were fired, and 15 or 20 men are reported to have been killed or wounded. Besides the killed and wounded seen or shown, 8 or 10 are said to have been pushed from a steamer (lying by the shore) overboard, and were drowned. The rioters were finally subdued by two military companies, and placed under a strong guard, preparatory to a court martial. Col. Baker, of the Illinois volunteers, who undertook to quell the fight with 30 chosen men, was shot through the back of the neck, the ball passing out through his cheek or mouth. Capt. Roberts, of company A, received a severe wound with a bayonet, which entered near the shoulder blade and passed through his back. Both are expected to recover.

The steamer Enterprise burst her boiler and blew up on the 21st of Aug., at a place 40 miles above Reynosa. Five persons were killed instantly, and several wounded.

THE BAPTIST SOCIETY.—This Society, now warshipping in Hampden Hall, has purchased the house and lot on the north corner of Main st. and Hamilton Avenue, with the purpose of erecting a new church on the site. The amount of purchase money was \$3,500. The position is a good one for a church, and we hope the Society may succeed in their endeavors to provide a more central and convenient house of worship. The old church on Maple st. is now offered for sale. Rev. Mr. Clark is the present pastor of the Society.—*Springfield Rep.*

The St. Louis New Era of Aug. 31st, after mentioning the escape of four slaves from that city, says:—"Nearly every day slaves are leaving their masters, and the only preventive is to keep a strict watch. The facilities afforded here for their escape has the effect to depreciate the value of the kind of property very much."

Only two towns in the State of Rhode Island have granted licenses for the sale of intoxicating liquors. Let them enforce the penalty of the laws against all violators, and there will be less misery in Rhode Island than there now is—not that it will prevent confirmed drinkers from the use of spirits, but it will remove temptation from the path of thousands of young men, many of whom might otherwise become drinkers.

PASTORAL CALL.—A Cincinnati correspondent informs us that the Ninth street Baptist Church have extended a call to the Rev. E. L. Magoon, to become its pastor. Mr. Magoon has also received a call from a church in Louisville. He preached in Cincinnati the first Sabbath in September, and left the following day for Louisville. It was not known which, if either, call he would accept.

Rev. J. R. Taylor of Richmond, has resigned the pastoral care of the Third Baptist church in that city for the purpose of assuming the office of Corresponding Secretary of the Southern Baptist Convention.

LIBERALITY.—The Evangelist says that the mercantile house of Olyphant & Co. of New York, have within the last twenty years generously given a free passage to many missionaries on board their ships to China, the passage money of which, at the ordinary charges, would have amounted to about sixteen thousand dollars.

The Dublin Evening Mail publishes a letter from certain members of the diocese of Kerry to the Roman Catholic Bishop of that diocese, asking the privilege of sending their children to the free schools which have been established by charity in Ireland. They say that many of them formerly recommended these schools, but for some time past they have been required to take their little ones away, the priests telling them there is danger of losing their religion by sending them. The petitioners say they think it very strange that the priests should pronounce that bad which they once thought good. They say they have had their names called from the sacred altar Sunday after Sunday, and thus been exposed to scorn and persecution, while their children have been the objects of insult and abuse. They "humbly approach the fatherly feet" of the bishop, and pray that their children may be allowed the privilege of learning to read, and be permitted to know something of the word of God, so much spoken of in these days.

THE CHRISTIAN CHRONICLE.—Several numbers of this paper have been received. It is a large, well printed sheet, and thus far very well conducted. We hope the Baptists of Pennsylvania will so far appreciate their own interests as to give to this paper a liberal support.

Prince Louis Bonaparte, aged 67, ex-King of Holland, died of apoplexy at Leghorn on the 24th of July. He was father of Prince Louis Bonaparte who lately escaped from the fortress of Ham.

The Carolina Baptist are having received by a private father in Middle Tennessee, in which 40, 55 and Christ; and a very worthy of our acquaintance, Rev. J. zed.

HARTFORD AND NEW HAVEN.—The annual meeting of the company was held in this city on the 9th inst. From the direct that the receipts of the road, interest on bonds, &c.







## Poetry.

We extract from the proof-sheets of *Alfred, Lord Tennyson's* new poem, written to the memory of his mother, which appeared in the *Christian Secretary* a few weeks ago—*Alfred*.

Give me my old seat, mother,  
With my head upon thy knee;  
I've passed through many a changing scene,  
But still I sit by thee.  
Oh! let me look into thine eyes—  
Thine eyes, soft, loving light  
Falls, like a gleam of holiness,  
Upon my heart, to-night.

I've not been long away, mother;  
Few sons have rose and set  
Since last the tear-drop on thy cheek  
My lips in kisses met.

Thou but a little time, I know,  
But very long it seems;  
Though every night I came to thee,  
In dreams, in my dreams.

The world has kindly dealt, mother,  
By the child thou lovest so well;  
Thy prayers have circled round her path;  
And 'twas thy holy spell  
Which made that path so dearly bright;  
Which showed the roses there;  
Which gave the light, and cast the balm  
On every breath of air.

I bear a happy heart, mother;  
A happier heart than thou;  
And, even now, new buds of hope  
Are bursting at my feet.  
Oh! mother! life may be a dream;  
But if such dreams are given,  
While at the portal thou stand'st,  
What are the truths of Heaven?

I bear a happy heart, mother;  
Yet, when I find eyes I see,  
And hear soft tones and winning words,  
I ever think of thee.  
And then, the tear my spirit weeps  
Unbidden fills my eye;  
And, like a homeless dove, I long  
Unto thy breast to fly.

Then, I am very sad, mother,  
I'm very sad and lone;  
Oh! there's no heart whose inmost fold  
Opens to me like thy own!

Though sunny smiles wreath blooming lips,  
While love-tones meet my ear;  
My mother, one fond glance of thine  
Were thousand times more dear.

Then with a closer clasp, mother,  
Now hold me to thy heart;  
I'd feel it beating 'gainst my own,  
Once more, before we part.  
And, mother, to this love-lit spot,  
When I am far away,  
Come off—no foot thou canst not come—  
And come for thy darling pray.

## Religious &amp; Moral.

## The Sacred Mountains: Mt. Ararat.

BY REV. J. T. HEADLEY.

The first in the list of sacred mountains is Mount Ararat. The first named summit in human history, it emerges from the flood and lifts its head over the water to look down on all coming generations to the end of time. Whether it was changed in that mighty convulsion which drowned the world, or whether its lofty peak which saw the swelling waters and marked their steady rise remained the same we know not. At all events, the mountain looked down on the swaying world at its feet, as cities floated from their foundation, and came dashing against its sides, and beheld a wider scene than ever covered a battle field, as it heard and saw six generations shriek and sink together. But whatever may have been its former history, it now stands the only memorial of the flood. Rising like a sugar loaf from the plain, its top is covered with perpetual snow, and has seldom been profaned by human feet. But there was a time when the sea rolled over it, and night-waves that ever yet swept the sea thundered high above its crown.

Though the immediate appearance of a flood that should submerge the world, was an event which staggered human belief, yet Noah, obedient to the voice of heaven, began his ark of safety. There is no one who does not lament that there is not a fuller antediluvian history! We merely catch the summits of events, and are told of some half a dozen things that happened, while all the rest is wrapped in impenetrable mystery. We are told that the world was drowned, but the particulars of the terrific scene are left entirely to the imagination. It is only by the declaration of the apostle, that men were busy at their usual occupations, "eating and drinking, and marrying and giving in marriage, till the flood came and swept them all away," that we get any data by which we can form any true conception of the catastrophe. Yet this statement is worth everything, and with it before me, I have sometimes thought I could paint the scene. Noah, whose head was whitened by the fumes of six centuries, laid the foundation of this huge vessel on a pleasant day, when all was serene and tranquil. The fields were smiling in verdure before his eyes; the perfumed breezes floated by, and the music of birds and sounds of busy life were about him, when he, by faith alone, laid the first beam of that structure that was to sail over a buried planet.

When men, on inquiring the design of that huge edifice, were told its purpose, they could hardly credit their senses, and Noah, though accounted by all a very upright and respectable man, became a jest for children. As the farmer returned at evening from the fields and the gay citizen of the town drove past, they christened it "Noah's folly." Those more aged and sober shook their heads wisely, saying "The old man mad." Even the workmen engaged upon it laughed as they drove the nails and hewed the plank, yet declared they cared not

as long as the foolish old man was able to say. Still the ark went up, and the day's vocation ceased to be talked about. When it was finished and curiosity satisfied, it was dismissed from the mind as a passing folly.

Yet I have sometimes wondered what people thought when they saw the beasts of the field and the forest, and fowls of the air, even the venomous serpent and strong-limbed lion coming in pairs to that ark. This must have staggered them amazingly, and made the ark for a while a fresh topic of conversation. At length, the patriarch with his family entered—the door was shut upon the face of the world, and he sat down on the strength of a single promise to await the issue. That night the sun went down over the green hills beautiful as ever, and the stars came out in the blue sky, and nature breathed long and peacefully. In the morning the sun rose in undimmed splendor and mounted the heavens. Deep within the huge structure Noah could hear the muffled sound of life without. The lowing herds came on his ear, and the song of the larks and the hum of the bees, and the rapid roll of carriage wheels as they hurried past, and perhaps the ribald shout and laugh of those without, as they expended their wit on him and his ark together. To say nothing of the improbability of the event, the idea was preposterous that such a helpless, helpless affair could outlive a wrecked world. Thus day after day passed on until a week had gone by, and still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah the beginning of rain, to the world a welcome shower. The farmer as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the parched earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine and general desolation; but still it rained on. Week after week it came pouring from the clouds till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors.

The rich valleys that lay along the rivers were flooded, and the peasants had sought the eminences around for safety. Yet still the water rose around them, till all through the valley nothing but little black islands of human beings were seen on the surface.

O, then what fierce struggles there were for life among them. The mother lifted her infant above her head, while she strove to maintain her uncertain footing in the sweeping waters; the strong crowded off the weak as each sought the highest point; while the living snail slowly crumbled away till the water swept smoothly and noiselessly above them all. Men were heard talking of the number of lives lost and the amount of wealth destroyed, and that such a flood had not happened in the remembrance of the oldest man. No one yet dreamed of the high grounds being covered, least of all the mountains. To drown the world it must rain till the ocean itself was filled above its level for miles, and so men feared it not, and sought for amusement within doors till the storm should abate. O, what scenes of vice and shame and brutality and revelry did that storm witness in the thronged city, and what unhalloed songs mingled in the pauses of the blast that swept by.

But at length another sound was heard, that sent paleness to every cheek, and chained every tongue in mute terror. It was a faint distant roar, faint but fearful, yet sounding more distinct and ominous every moment, till it filled the air. The earth trembled and groaned under it as if an earthquake was on its march, and ever and anon came a crash as if the "ribs of nature" were breaking. Nearer and louder and more terrible it grew, till men forgetting alike their pleasure and their anger, rushed out in the storm whispering "The flood! the flood!"—and lo, a new sea, the like of which no man had ever seen before came rolling over the crumpled earth.

Stretching from horizon to horizon, as far as the eye could reach, losing itself like a limitless wall in the clouds above, it came pouring its green and massive waters onward, while the continual and rapid crash of falling forests and crushed cities and upturned mountains, that fell one after another in its passage, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable. "The fountains of the great deep were broken open."

But the last cry of human agony was at length hushed—ocean met ocean in the flow, and the waves swept on without a shore. O, what a wreck was there! the wreck of two thousand years, with its cities, its cultivated fields and mighty population, not shivered masts and broken timbers, the wreck of some gallant vessel, were seen on that turbulent surface, but the fragments of a crushed and broken world. It was a noble wreck—splendid cities and towers, gorgeous palaces, gay apparel, the accumulated wealth and luxury of twenty centuries strewn the bosom of the deluge, like autumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, and the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calm as in sleep; one brow over which no breath of passion or of fear passed; for in the solitary ark that floated to the heaving billows, the aged patriarch knelt in

prayer. Amid the surging of that fierce ocean his voice may not have been heard by mortal ear, but the light of faith shone round his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of natural love. The patriarch's God ruled that wild scene, and Noah felt his frail vessel quiver in every timber, without one tremor himself. Upborne on the flood, the heaven-protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew this round sphere of ours hung and trembled—a globe of water in mid heaven. I have often wondered what the conversations were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long-contracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows, while ever and anon an upturning hill, as borne along by the resistless tide, struck a buried mountain, would loom for a moment like some black monster over the waves, then plunge again to the faithless bottom. Amid this wreck and these sights, the ark sailed on in safety.—How often in imagination have I pictured it in the deluge at midnight. To a spectator what an object of interest it would have been. Round the wide earth the light from its solitary window was the only indication of life that remained. One moment it would be seen far upon the crest of the billow, a mere speck of flame amid the limitless darkness that environed it, and then disappear in the gulfs as if extinguished forever. Thus that gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helmsless, and apparently guideless, its wreck seemed inevitable, but the sea never rolled that could extinguish that star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water to dry it up, driving it into billows that stormed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of that mountain on which it was to rest; and at length struck ground and ceased its turbulent motion. Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to mountain, the myriad carcasses that floated on the surface furnished both food and resting place, and he returned no more. He then sent forth a dove. It darted away from the place of its long confinement, and sped on rapid wing over the flood, now turning this way and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The tap of its snowy wing was heard on the window, and the patriarch reached forth his hand and took it in. The fierce paintings of its mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad it returned with an olive leaf in its mouth, showing that the earth had risen from its burden, and was sprouting again in verdure. Then the patriarch went forth with his family and stood on Mount Ararat, and lo, the earth was at his feet, but how changed. Cut into gorges which showed where strong currents swept, and piled into ridges, it bore in every part marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the solitary mountain, and lifted his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of sacrifice rose from the mountain top bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet ring appeared in the clouds, arching the man of God, and shown as a warrant that the covenant should never be broken.

Baptized by the flood—the consecrated by the altar—illuminated by the first fresh rainbow, Mount Ararat stood a sacred mountain on the earth.—N. Y. Observer.

## The Sandwich Islands.

The origin of these Islands is evidently volcanic. On the large Islands, great numbers of extinct craters are visible, while on those of the most recent formation, some of them are sending up the last expiring columns of smoke, and others seem to be at the very noon of fiery strength. Perhaps no objects in nature exhibit in a more striking light than do these Islands, the wonder-working power of the great laboratory of nature. Such immense masses of matter upheaved, not only from the bottom of the ocean, but from the inmost bowels of the earth, and thrown up, not only to the surface, but many thousand feet above, giving a stable and convenient abiding place for great numbers of human beings, accords only with the power of Him who had only to say, Let it be, and it was done.

The people bear evident marks of being derived from the Malay stock. To this origin they are traced principally by their language and features. It may be a matter of curiosity to know how the first inhabitants found their way to these Islands, since the nearest continental coast, and the nearest Islands of importance, are distant about three thousand miles. Improbable as it may at first sight appear, there is little doubt that they were drifted upon the Islands by the winds and waves, upon such water craft as barbarous nations are found now to possess. Quite a number of Japanese have been drifted upon the Islands in small junks, and also picked up in the vicinity by whalers, since the mission was established. No reason can be given why the ancestors of the present inhabitants might not have found their way there in a similar manner.

The bodily stature of the Sandwich Islanders is about equal to that of our own. They may be a little less in height, with a corresponding increase in width. Their color is copper, which is perhaps one of the very best hues for the skin, while it is one of the most agreeable colors for the eye to rest upon, as soon as we become divested of national prejudice.

Mentally, there is this peculiarity, if it may be called so, of the Sandwich Islanders. As a general rule, in childhood and early youth, they are bright and intellectual, and in adult life and old age, they are dull and stupid.

Morally, they are debased and degraded to almost a level with the present race of Egyptians, the lower castes of India, and the slaves of South Carolina.

The chiefs differ widely from the common people, in mental and bodily stature. They are almost twice as large, owing to their superior living, and much more intellectual, because of the freedom they enjoy.—Dr. T. Lofon.

## A CHRISTIAN HOME.—O! great, unspeakable is the blessedness of a godly home! here is the cradle of the Christian, hence he sallies forth for the encounter with the world, armed at all points, disciplined in all the means of resistance, and full of hope of victory under his heavenly Leader.—Hither he ever afterwards turns a dutiful and affectionate look, regarding it as the type and pledge of another home; hither, too, when sore wounded in that conflict, he resorts to repair his drooping vigor; here when abandoned by the selfish sons of this world, he finds, as in a sanctuary, the children of God, ready with open arms to receive him, and here the returning prodigal folded in the embrace of those who know not, dream not, of the impurities of the world with which he has been mixed, feels all at once his heart burn with shame and repentance. Merciful God, what a city of refuge hast thou ordained in the Christian home!

THE CHILD OF HIS HOME.—Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true: "Call not that man wretched who, whatever else he suffers as to pain inflicted or pleasure denied, has a child for whom he hopes, and on whom he dotes. Poverty may grind him to dust, obscurity may cast its darkest mantle over him, his voice may be unheeded by those with whom he dwells, and his face may be unknown to his neighbors; even pain may rack his joints, and sleep flee from his pillow; but he has a gem with which he would not part for wealth defying computation, for fame filling a world's ear, for the sweetest sleep that ever fell on mortal's eye."

From the Montreal Register.

The Early English Baptists.

THEIR CARE OF THEIR POOR.

This duty, the faithful discharge of which so greatly distinguished the first Christians, was regarded by the early English Baptists as one of great importance.—Even as early as 1611, our brethren in the "Declaration of Faith of English people remaining at Amsterdam in Holland," made it incumbent upon the deacons to "relieve the necessities of the poor and impotent brethren." In 1652, the church at Fensatone passed several resolutions on the subject, which were adopted by many of the Baptist churches. The following are the most important:—

"1. That it is the duty of persons that are in want, only to declare their condition to the church or the deacons.

"2. That after due examination had of the condition of the brother, by the deacons they are to declare it to the congregation.

"3. That if any one belonging to the congregation hath any in want that are nearly allied to him, he shall, to the utmost of his ability, relieve them, and not suffer them to be burdensome to the church.

"4. That no person shall, at any time, be relieved by the congregation, but such as, to the utmost of his ability, does use all lawful means for his subsistence.

"5. That if the congregation are not able to relieve those that are in want among them, but are obliged to send to other congregations for help, they will not send any person in want, either with or without a letter, to gather their liberality for himself, but will send a man that is not in want, of whose fidelity they have had experience, that he may receive their liberality, and bring it to the congregation."

These regulations, as is evident at first sight, are designed to guard against abuses to which our brethren, as well as the Christians in Lucian's time, were subject. In this very year we find that "some persons made it a trade to go from place to place to seek relief."

The "Brief Confession or Declaration of Faith," lately presented to King Charles the Second, in the year 1660, which was subscribed by 41 elders, deacons, and brethren in London, and approved by more than twenty thousand, contains the following article:—"That the poor saints belonging to the church of Christ are to be sufficiently provided for by the churches, that they neither want food nor raiment; and this by a voluntary contribution, and not of necessity, or by the constraint or power of the magistrate: 2 Cor. ix. 7. 1 Cor. viii. 12: and this through the free and voluntary help of the deacons, (called overseers of the poor,) being faithful men, chosen by the church, and ordained by prayer and laying on of hands to that work. So that there is no need in the church of Christ of a magisterial compulsion in this case, as there is among others, who being constituted in a fleshly and generational way, are necessitated to make use of a carnal sword to compel even a small, mean, and short maintenance of their poor; when as many other members of their churches can and do part with their vain fashions, gold, pearls and costly array; what is expressly contrary to the word of God."

These views put forth in the published documents of the denomination, were carried out by the individual churches. Thus we read that in 1688, the church in White's Alley gave to one poor sister six shillings weekly, (then a large sum.) In July, the following year, the regular pensions allowed by the same church to poor members, amounted to the sum of £111. 2s. weekly, exclusive of frequent occasional donations, to meet temporary demands, such as paying rent, purchasing winter fuel, discharging surgeon's bills, &c., &c.

The funds, for these purposes, were raised from various sources. Sometimes weekly collections were made. In most instances, however, the collections were monthly, being taken up at the conclusion of the Lord's Supper. In several instances legacies were left for the purpose.

Should any member appear remiss in their contributions, or avaricious in their spirit, it was regarded as the duty of the deacons to admonish them; and if that failed, to bring them before the church. The members who might be absent, when the weekly or monthly collections were taken up, were expected to send their contributions.

The deacons were not only expected to relieve such as presented themselves, but to look out for proper objects of benevolence.

THE RHYPHOPHON SHAMPOO, A BOTANIC EXTRACT

For Strengthening and Cleansing the Hair, and preventing its falling out or becoming gray to the latest period of human life. Manufactured by WILKINSON & GLEASON, at the Hair Dressing Saloon, 51 N. State Building, State St., Hartford, Conn. The attention of all who are suffering from Baldness, or decay in the roots of the Hair, is respectfully called to this truly elegant and beautiful article, which for its strength, stimulating and nourishing effects has no equal; its astonishing, cleansing, softening, bland and agreeable properties will be apparent in the first application, and it requires but one trial to satisfy the most skeptical that it is the most unique and restorative ever offered to a discriminating public.

NEW LUMBER & COAL YARD.

Undersigned have opened a Lumber and Coal Yard at Heaton's Wharf, Water Street, near the Railroad. They have in yard and offer for sale a complete assortment of thoroughly seasoned Lumber and Western Lumber together with Timber, Oak, Scantling, Lath, Shingles, Pickets, &c. We are now receiving the usual variety of Coal for Manufacturers and Families use; also, Liverpool and Virginia coal for Blacksmiths' use; all of which will be sold on accommodation terms.

MONUMENTS.

JAMES G. BATTERSON, Marble Manufacturer, Hartford and Litchfield, Conn., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 323 Main Street, (directly opposite Union Hotel), where he will manufacture at the lowest possible price all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

CHILDREN'S TABLETS, CHURCHES, PRICES, MANTLES, CATHEDRALS, PIER, BUREAU and COUNTER TOPS, of Egyptian, Italian, or any other kind of Foreign Marble, which may be preferred, executed at short notice, and in a superior style of workmanship.

All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city, free of charge.

Female Physician of Boston, Mass.

I am happy to inform her patients and the public generally of her establishment in the city of Boston, and to announce to the citizens of Hartford, and the public generally, that she has opened an establishment at 323 Main Street, (directly opposite Union Hotel), where she will manufacture at the lowest possible price all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

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ETNA INSURANCE COMPANY, incorporated in 1819, for the purpose of insuring against fire, and vested in the best possible manner, to take risks on terms as favorable as other offices.

Directors of the Company are: Thomas K. Brace, Samuel T. Taylor, Griffin Steadman, Joseph Morgan, John F. Steadman, James Thomas, Ward Woodbridge, Joseph Church, Elevator Steady.

HARTFORD FIRE INSURANCE COMPANY.—Office, North side of State House Square, between U. S. Hotel and Eagle Tavern. This institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 100,000 dollars, which is invested in the most secure and profitable manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate attention.

THE OLD INDIAN DOCTOR.

So much celebrated for his remarkable cures, and his knowledge of the human system, Dr. Spear has been successful in the treatment of all Chronic Diseases incident to the afflicted, as usual at his rooms, 310 Washington Street. In consequence of the numerous patients out of the city, he will under the necessity of being absent each Monday, Tuesday and Wednesday.

Certainly it is well known by almost every intelligent citizen of Connecticut, that Dr. Spear has been remarkably successful in the treatment of all Chronic Diseases incident to the afflicted, as usual at his rooms, 310 Washington Street. In consequence of the numerous patients out of the city, he will under the necessity of being absent each Monday, Tuesday and Wednesday.

Dr. Spear may also be seen in Hartford in July, August and September, as follows, viz: on Tuesday, Wednesday, the 14th and 15th of July, and the 11th and 12th of August, and also the 15th and 16th of September, at the residence of Dr. Spear, 310 Washington Street.

Dr. Spear will warrant a cure in every case of Consumption, if it is not too far advanced. He will give the patient a fair trial, and if he fails to perform a cure, he will refund the money. It is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure.

GERMAN LOTION.—For the Salt Rheum, Scald Head, Scabs and Scrofulous Sores. This remedy is warranted in every instance to effect a cure, if applied in time. It is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure.

GRAVEL MIXTURE.—Warranted in every case and under all circumstances to effect a cure, if applied in time. It is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure.

CATHARRH SNUFF.—The most celebrated remedy ever discovered for the Catarrh.

CORN PLASTER.—This is a positive cure and comfort for the Corn.

BALSAM OF LIFE.—This remedy cures all obstructions in cases of Cough or Consumption. It opens the lungs, and removes the phlegm, and it is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure.

PAIN KILLER.—For Sprains, Bruises, Swellings, Pains, and also a sure remedy in all cases of Rheumatism, Gout, and all other kinds of Pains. See Dr. Spear's Health Directory.

JAUNDICE BITTERS.—The most valuable and strengthening remedy for Jaundice.

LOTION FOR ALL Eruptions of the skin.

All of these medicines are exceedingly valuable. They have been tried by thousands of persons, and they have been found to be the best remedies for the afflicted. It is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure, and it is a rare opportunity for the afflicted to obtain a cure.

PRINTED AND PUBLISHED BY BURR & SMITH, 184 1-2 Main-st.

VOL. XXV.

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For the Christian

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